

2
A Godly learned and fruitfull Sermon.

Made upon the fourteenth of Iohn in which is plainly set forth the true looue of Christ, the markes whereby the Children of God are known and the commoditie which that looue bringeth,

By R.C. 1584.

(::)

Iohn. 15. 13.

¶ Christ so deereely looued vs that hee gaue his life for vs.

AT LONDON,

Printed for Thomas Lawe,
and Thomas Nelson: and are to be sold
at the West doore of Paules.

(::)

Are Godly tears

not and shall not

more

Make upon the fountain of

John which is plainly for

forth the true issue of Christ, the waters

wherby the Children of God are

born and the commodities which

that issue brings

By R. C. 1584

(.)

76-4912

John 1:12

Christ to dearly loved as that he

gave his life for us

AT LONDON

Printed for Thomas James

and Thomas Nelson and are to be sold

at the White Horse of London



To the right Worshipfull Sir
William Pellam Knight,
Leiftenant of the Queenes Maiesties
Ordenaunce, your seruant, Iohn Lor-
dan, wisheth in this lyfe, health and
prosperitie with eternall felicitie
in Christ Iesus.



As it pleaseth the Lord of
his vnsearchable wisdom to plant
in you the glistering beames of his
Gospell, and so heaped vpon you, as
well his blessings for your body in
this lyfe, as also endewed you with
his feare and loue, that your soule may attaine to the
euerlasting life. So it hath pleased him also to ordaine
the meanes that the same may be continued in you, to
the ende namely by his secret gift of grace, by his
loue powred in your hart, and by the pure prea-
ching of his word vnder so gracious a prince, whose
loue hath a long tyme shined, in this realme of peace
of plenty, to the reuol of the blinde thrusting Papists
our dayly aduersaries. So that you may say with the
children of God. Blessed are that people, which liue in

The Epistle.

his feare: Yea blessed are the people whose God is the Lord and liue in his loue. Of which looue this Sermon (heere Dedicated to your worship) largely and learnedly entreateth, the Author not known vnto mee, onely the excellencie thereof caused me to put it in prynt, that all that liue in the loue of God, might be partakers of so good a worke. Heerein is set forth the fruites of true faith, the vanitie of worldly wealth, the corruption of couetousnes the greatnes of our sinnes, the punishment due thereunto, and the meanes whereby we may be deliuered from the same, beeing a lodestone to direct our dooings, from the rankor of couetousnes, to bring vs to godlines. Wherefore Saint Paule, to withdrawe vs from it, saith, godlines is great riches; wee brought nothing into this world, and certeinly wee shall carry nothing with vs, wherefore while we haue foode and raiment let vs be content therewith: and Saint Mathew wryteth that if all men will seeke the kingdome of God and the righteousnes thereof, they shall not want, but shall haue all thinges cast vnto them from aboue. For if we haue to maintaine vs in this life and cast our care on heauenly thinges, wee shall posses heauen, and raigne with Christ for ever.

Wherefore Maister Caluin, vpon Paule to Timothy, saith. They that measure their religion by riches are heere taught that onely religion is the true riches. Whereby it appeareth that there is nothing more necessary and needfull vnto the Saluation of a Christian then the knowledge, zeale, and looue of God and his religion. This bold attempt I doo offer vnto your worship as a true argument of my deuotfull minde,

and

Dedicatorie.

and not as a meane to moue you (nowe earnest in religion,) but vnto one of whose looue and godly zeale, in that behalfe I haue already had sufficient triall. Beseeching therefore that by your worships well accepting it at my hand (though out of another mans calke) it may be the better, lyked, accepted and followed, of them that endeavour themselves to liue in the looue of our onely Saniour. In which looue the Lord of his great mercy, continue your good worship, my very good Lady and your whole family: and that all which be partakers of his feare and looue may be inheritous of his euerlasting kingdome.



Your worships humble

*Seruant alwaies to com-
maund Iohn Iordan.*

If any man loue me, hee will keepe my worde, and my Father will loue him, and we will come vnto him, and will dwell with him. Iohn. 14.

I haue in this presente text of holy scripture, three necessary branches to intreate off, offered vnto me.

1 First I minde (God permitting) to entreate of that loue which the children of God duetifully owe vnto Iesus Christe, their alone God and Sauiour.

2 Secondly, my purpose is likewise to shewe how, and by what meanes, the saide children of God may bee knowne to loue Christ Iesus, as they ought to doe namely, in keeping his worde.

3 The thirde setteth forth the vtilitie, profit and commodity, which happeneth vnto that man which rightly loueth Christ, and keepeth his word, namely, not onely, that God the Father will loue him, but also that the whole Trinity will come vnto him, and dwell with him.

The Sermon.



He mindes of Gods chosen people, haue neuer any peace or quietnes in the which they may stay themselves vntill they seele them-

selues vnited vnto Christ, by means of a perfit and stayed sayth, with a full confidence in him, and a burning loue towards him. Augustine therefore hath aptly sayd, *Augustine.* that loue is a certaine coupling of þe louer with the beloued, which saying, of Augustine may be approued true, by the testi-*monie of St. Iohn in his first Epistle, and* fourth chapter, where he saith. That God is charity, and he that dwelleth in charity dwelleth in God, and God in him. Ver-*uene the which wordes, charity and loue* in this place, and many more of the holyc scriptures, I take to be no difference.

Which loue of God is powred into the heartes of Gods children, by the holy spirit of God, by the meanes of Christ, for the spirit of loue was longingly giuen vnto Christ vnto thys ende, that he shoulde powre it into his members.

And although the same loue, in the children of God is imperfect during this theye
mostfall

The Sermon.

mortall life (because of sinne) yet is it acceptable vnto God, for that they by faith are made members of Christe.

Deu. 6.

The manner and order of which lone, is explicated and set forth, as well by that seruant of God, Moses in the Booke called Deuteronomium, and first chapter in these wordes: Thou shalt loue the Lord thy God, with all thy heart, with all thy soule, and with all thy might: as also the very same wordes, rehearsed or rather confirmed by our saviour Christe, in the 22. Chapter written by S. Mathewe.

Math. 22.

To loue God with all thine hearte, is to take diligent heed, that thine hearte bee not inclined to the loue of any thinge, more then to the loue of thy God: To loue him with all thy soule, is to say the truth of thy salvation and safety of thy soule, onely on Iesus Christ the sonne of GOD. To loue him with all thy might, is to apply all thy senses: to the setting forth of his honour and glory. For seeing we be wholly his, he will haue us wholly to loue him.

I graunt there are things in this world, that may kinde our mindes and affections to loue them, for there be worldly honours,

the

The Sermon.

the glittering golde, the glistering precious
stones, the beauty of mankinde, the excelle-
lent coloures of mettalles and clothe, the
sweete odors of hearbes and perfumes, the
delectable harmony of Instrumentes and
Musique. Besides, our wyues, childezen, pa-
rents, and freendes. But if man sette his
loue & affection to any one of these things,
eithers his minde will quickly be changed
to delight in some other thing, either els
the thing which he loued, will soone fade
away, and come to nothing. And so in ouer-
much louing of any of these things, make
himselfe vnfit to be loued of God: accord-
ing to the saying of our Sauour Christe.
Qui amat Patrem aut matrem plusquam
me, non est me dignus: & qui amat filium
aut filiam supra me, non est me dignus.

Matt. 10

We that loueth father or mother (sayth
our Sauour) more then me, is not worthy
of me. And he that loueth sonne or
daughter more then me, is not worthy of
me.

If thou wilt therefore loue any of
the creatures of God, man loue
them but as thinges subiecte vnto thee,
as a gyfte of thy freende, as a benefite
of the Lord, as a pledge of thy spouse
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The Sermon.

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The Sermon.

Which spouse of thine hath the most beauty of all things, thou seest not his face, but hee seeth thee continually, and although he hath not presented himself vnto thee in visible forme, yet hath he sent thee sundry giftes, as pledges of his loue towards thee, hee hath not onely graunted thee thy being, but to bee after this life is ended.

Beholde also this whole worlde, and see if there be any thing in it, that is not created for thine vse and service. The whole course of nature directeth it self to this end, that thou maist haue profit thereby. This heauen, this earth, this ayre, this sea, with all that is therein, bende their force to thy commoditie. Whereof the Prophet David witnesseth, confessing vnto God what hee hath doone for man, saying in the eighth Psalme. Thou madest him to haue dominion of the works of thy handes, and thou hast put all thinges in subiection vnder his feete.

Psal. 8.

If he had done no more for vs the these thinges, which I haue already spoken off, it were matter sufficient to moue the stoutest heart amongst vs to loue him; but hee hath done more for vs, for when wee were his enemies, and wholie corrupted through

The Sermon.

through sinne, yet being immortall, for vs
 became mortall, tooke vpon him his passi-
 on, redeemed vs from sinne, death and hel,
 as testifieth S. Peter in his firste Epistle, 1. Pet. 1.
 and first Chapter saying. We were not re-
 deemed with corruptible thinges, (as siluer
 and golde) but with the precious blood of
 Christ. With his blood we are cleansed as
 witnesseth S. Iohn in the first of Thappo- Apoc. 1.
 calips, saying: He hath washed vs from
 our sinnes, in his owne blood. This was
 it that moued S. Paule in y fourth Chap- Hebr. 4.
 ter to the Hebrywes to say. We haue not
 an high Priest which cannot haue com-
 passion of our infirmities: But this is he
 by whom and in whom wee are adopted
 sonnes of God, and made heyres together
 with him of his glorious kingdome. Here-
 of S. Iohn speaketh in his first Epistle 1. Iohn, 3.
 and third Chapter, in these wordes. Be-
 hold what loue the father hath shewed vn-
 to vs, that we should be called and bee in-
 dede the sonnes of God, and of the ioyes
 that are layde vp in store for vs in his ble-
 sed kingdome. S. Paule teacheth in his
 first Epistle to the Corinthians and second 1. Cor. 2.
 Chapter after this manner. The eye hath
 not sene, neither the eare hearde, neither
 haue

The Sermon

haue entred into the hearte of man , the thinges which God hath prepared for them that loue him.

And surely amongst so many and sundry benefites, which God hath bestowed vpon his people, wee for oure partes within this little Realme of England, ought deeply to consider what hee hath done for vs, yea in these our daies, consider it wel, when we were ignoraunt, blinde and not knowing the light, did hee not teache vs? and gyue vs the light of his holy worde, which as the Prophet Dauid sayth: Is a Lantarne to our feete , and a light vnto our pathes , when we sinned and would not embrace his word, nor regarde his messengers the Preachers thereof, did he not correct vs, and sharply scourge vs? when wee fell from him and committed wicked Idolatry , did he not rayse vs vpp agayne? when wee erred and strayed into the wilderness of mans doctrine, did hee not reduce vs into the playne hygh way of his holye Gospell? Nowe wee goe on forwarde therein, dooth hee not leade vs? When wee come vnto him lamenting our fall , dooth hee not receiue vs?

And doubtles this is also not to be reckoned

The Sermon.

ned amongst the least of all Gods benefits,
which plenteously hee hath powred vppon
this Realme : that hee hath giuen vs such
a vertuous and godly Queene, Queene
Elizabeth, of whose godly and peaceable
gouernment, not onely we that are nowe
lyuing haue felt and yet doe, but also all
those that shall succede vs, shalbe perta-
kers of this wonderfull mercy of God,
God graunt her a godly, peaceable, and
long life in thys her realme.

Wherefore that saying of God, which he
spake by his Prophet Esay, and fift Chap- Esa. 5.
ter, may well be applyed vnto vs, what
more coulde I haue done for my vineyard
of Englande then I haue done? these
thinges well considered, it may be sayd to
Englande, as Moses sayde to the Isra- Deut. 10.
lites.

And nowe Englande, what doth the Lord
thy God require of thee, but to feare the
Lorde thy God, and to walke in all his
wayes, to loue him, and to serue the Lorde
thy God with all thy heart, and withall
thy soule, it is to bee wished that eache
one of vs, euen from our hearte rootes,
woulde saye wth the Prophet Da-
uid,

Prayse

The Sermon

Psal. 10.

Prayse the Lorde O my soule, and forget not his benefites, which forgeteth all thy sinne, and healeth all thine infirmities

Thus much touching the causes that ought to moue vs to loue God, nowe (God permitting me) I will speake somewhat of the effect and force of this loue, which is of such effect, that it healeth the wounded conscience, it plucketh vpp all vice by the roote, it lightneth the minde, it ioyleth the heart, it is not exalted with pride, or waſhed with enuye, nor ouerwhelmed wyth sorrow, nor dreyed by with couetousnes, nor enflamed with exceſſe, nor spotted with vncleanneſſe: it cauſeth the poſſeſſor thereof to be quiet in aduerſitye, to bee temperate in proſperitye. It paſſeth not for poverty, it maketh no great account of riches it glozieth not in honour, who ſo vnſaynedly loueth God, thinketh when he ſhal bee with God, when he ſhal leaue this wicked world, howe he ſhall eſcape ſinne, when he ſhall finde true and perfecte peace, if he walke, if he ſit. if he worke, if he reſt, if hee ſpeake, if hee holde his peace, his heart goeth not from the Lord.

It is no meruayle therfore that the ancient wyfters haue ſo greatly lauded this loue,

The Sermon.

lone: comparing it to golde, because it is tryed in the fornaie of aduersitye: to the Arke of Noe, in the which who so is not sounde shall perishe: to glue, because it ioyneth the heart of man vnto God: to a fountayne, so; that it refresheth the mind: to a precious stone, because it beautifyeth the soule: to fire because it warmeth the affection: to a garment so; that it couereth the turpitude of offences: to opment, so; that it suppleth the inward partes.

Experience of this lone hath bene seene in the death of many Martyrs, they dying for the zeale and lone, which they did beare vnto God and his truthe: consider what they left, what way they went, and what they looked for. what they left we see, what way they went we haue heard, and perfectly seene, what they attained vnto we see not, but beleue, they left thinges transitory and vayne, they passed through torments & paines, they attained no doubt vnto that which was promised them of God, namely everlasting ioy and endles felicitye.

Besides these, there be many examples sette forth vnto vs in the holy Scriptures, how ardently the holy men of God, haue

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Iosua. 23.

Ecclesia. 47.

Iohn. 21.

Philip. 3.

Roma. 8.

Philip. 2.

from time to time loved the Lord. Abraham belov'd the zeale of his loue towardes God, when hee was ready to offer his sonne Isaac in sacrifice. Iosua being olde called the people of Ierusalem unto him; and warning them of many things. And bene all other things hee sayd take heed most diligently of this, that you loue your Lord God. It is written of David that with his whole hart he did praise the Lord, and loved God that made him: The Apostle Saint Peter, answered our saviour earnestly, saying, Lord thou knowest I loue thee. Saint Paule had such loue towardes God that he accounted all things vile that he might winne Christ. Againe how earnestly doth he encourage all men, to continue in this loue, saying: Who shall separe vs from the loue of Christ, shall tribulation, or anguish, or persecution, or famine, or nakednes, or peril, or sword? Thus I will end this first branch, with request which the laide saint Paule made to the Philippians, saying: if there be therefore any consolation in Christ: if any comfort of loue, if any fellowship of the spirit, if any compassion and mercy, fulfill my ioy that ye be like minded: hauing the same loue,

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loue, being of one accord and of one iudgement; which thing if we doo not, wee shall thewe out selues the vnthankfullest creatures that euer God created.

The second braunch setteth forth how, and by what meanes, our loue towardes our saviour Christ, may be knowen cheefely in keeping his word, for thus he saith if any man loue me, he will keepe my word.

The word of Christ in this place, is take as well for that doctrine which he him selfe taught with his owne mouth, *Viva voce*, as also for that which his ministers haue set forth, *de o* shall teach, not only out of the newe; but also out of the olde Testament as is manifestly thewe in the xvi Chapter, written by saint Luke, in these wordes. They haue Moyses and the Prophetes, let them heare them, againe, Christ speaketh of the Scriptures of bothe Testaments, where he saith *John. 5. Scrutamini scripturas, search the Scriptures.*

And the rather to moue all people to credit and imbrace his word, he thewe that it is not his word, in respect that hee is man, but in respect y he is God, for thus he saith.

The Sermon.

Iohn. 7. *Mea doctrina non est mea, sed eius qui mi-*
lit me. My doctrine is not mine, but his
 Iohn. 8. that sent me, againe in the bill. of Iohn he
 sayth, I doo nothing of my selfe, but as the
 father hath taught me, euen so I speake
 these thinges, which saying of Christ may
 not onely confirme the sayth of the goodly,
 knowing that y doctrine which is taught
 them is the word of God, but also it is a
 lesson vnto all Preachers that they teache
 nothing to the people, but that which may
 be confirmed by Gods words: my doctrine
 is not mine, but his that sent me, for they
 are the messengers and Legates of y most
 high God, and of his sonne Christ Iesus,
 not so teache the people what they list
 but that which is spred within they, com-
 mission of Gods worde, who soeuer there-
 fore cannot rightly say of the doctrine
 which he teacheth, my doctrine is not
 mine, but his that sent me, that man lea-
 ueth him selfe and the people which he
 teacheth. But the Papists and other Here-
 tiques, cannot rightly say the sayd words,
 but they teache the doctrine of men, and
 not the pure worde of God, it follow-
 eth therefore that they leduce themselves
 and the people also.

The Sermon.

It seemed good to our God and heauenly father, that the holy scriptures should be sette forth to men, cheefely for that cause which is set downe in the twenty Chapter written by S. Iohn. where it is sayde. *Hæc scripta sunt ut credatis quia Iesus est filius Dei & ut credentes vitam habeatis in nomine eius.* These things are written that ye might beleene, that Iesus is the sonne of God, and that in beleuing you might haue life through his name. Where is plainly set downe thend why the holie Scriptures concerning Iesus was giuen, namelly, that we might haue sayth in the sonne of God, and the ende of this sayth is to haue everlasting life.

John. 20.

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4.2.2. A

Whence then that this word is so profitable vnto vs, it becometh vs to keepe it not locked vpp in chestes and cloysters, as the Papists kept it; not in words onely as the Wharesies kept it, but in saythfully hearing it, beleeving it, and practising it, in our lyues as the holy Virgine Mary kept it.

22 We haue many examples in the booke of
 23 Job, howe from time to time the word of
 24 God hath bene regarded with Gods peo-
 25 ple. The people sayde vnto Moses, all the
 26 children. 15.iii. wordes

The Sermon.

Exod. 24.

Reg. 3.

Esd. 8.

Ionas. 3

Acts. 3. 4

wordes which the Lord hath said: we shall
 see. Hely taught Samuell right well, that
 he should say vnto the Lord that spake vn-
 to him, speake on Lord for thy seruant hea-
 reth.
 Then Esdras reade the booke of the
 lawe from morning vnto intoday, it fol-
 lowed that all the people wept for ioye,
 when they heard the wordes of the lawe of
 their God, when the word of God came
 from Ionas to the King of Ninny without
 doubt he rose out of his princely seate, did
 he apparoll off, and sat him downe in a
 chaire. After the talue was healed which
 is spoken of in the thirde Chapter of the
 Actes of the Appostles, and Peters sermon
 ended, many that heard his sermon belie-
 ued, as is shewed in the fourth Chapter
 of the Actes, thus we see howe the word
 of God hath bene regarded in times past
 of Cholie people. And what is the cause that the worde of
 God is not more regarded and followed
 in these our dayes, sithence it is not so
 plentifully taught amongst vs, what bee
 the Bishoppes and Ministers onely in
 fault? are the prelatres and Rulers
 onely to bee blamed? or bee the common
 multitude

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multitude alone culpable herein: no surely in myne opinion, no one society of these are to bee blamed alone, (but each of them in this degree are to bee touched in this matter, if therefore the Bishoppes, Preachers and ministers of the word, desire to haue the doctrine which they teach to profit amongst men.

It becometh them to take heede, first that they take not the office upon them for ambition, and conuentional sake, entringe thereto at the window like a thiefe and murderer, but in at the doore, which doore is Christ, as hee himselfe testifieth in the tenth of Saynt Iohn, saying: I am the doore, by mee if any man enter in: hee shall bee saved. We rightly may bee sayd to enter at the doore, that faithfully beleaueth in Christ, that seeth in him selfe an aptnes and habilitie to teach Christes doctrine, and is by Christes Church (which is guarded by the holy ghoſt) lawfullie and orderly elected into that function: For as Saynt Paule sayeth, wryting to the Hebrewes and the first Chapter. No man taketh this honour to himselfe but he that is called of God, as was Aron, would God ex-
 perfect had not taught vs in these our days,
 that

Iohn, 10.

Hebru. 5

The Sermon.

that too many haue rushed into that spirituall function by sinister meanes and waies, some by friendship, some for kindred sake, and some for money and gayne. The reformation wherof, with the deepe consideration of the inconueniences that haue, doe, and are like to grow vnto the Church of Christ, by meanes hereof, I reserue vnto you that be in authority.

Malachi. 2.

Secondly if they desire to haue the wordes of God to bring forth fruite, they must not liue in the ministry as idle Doctores, but execute theyr office in labouring and teaching of Gods trueth: For as God sayth by his Prophet Malachie the seconde Chapter, The Priestes lips, should haue sure knowledge that the people might vnderstand the lawe from theyr mouth, for he is the messenger of the Lord of Hostes, vnto such idle loyterers, which will not teach Gods word

Ezechi. 34.

God speaketh by his Prophet Ezechiell the xxiij. chapter saying: Woe vnto the shepherds of Israel, that feede themselves, should not the shepherdes feede y^e flockes? ye eate the fat, and ye cloth you with wooll, yee kill them that are fedde, but you feede not the sheepe. Again by his sayd Prophet he threatneth vnp^reaching p^relates on this

Ezechi. 33.

manner.

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manner. When I shall say vnto the wicked, O wicked man thou shalt dye y death, if thou dost not speake and admonish the wicked of his way, that wicked man shall dye for his iniquitie, but his blood will I require at thy handes. Nevertheless if thou warne the wicked of his way, to turn from it, if he doo not turne from his way, he shall die for his iniquitie, but thou hast deliuered thy soule.

Thirdlie, if the Preachers of the word of God be desirous to haue the worde to take deepe roote in the hartes of the hearers, they must neither preache the worde for aduantage, lucre, or gaine, neither to vtter their eloquence, neither yet to obtaine the praise of men. S. Peter in his first Epistle, and Peter. 3. thy 2d chapiter straightly, exhorteth ths, saying: feede yee y flocke of Christ, as much as lieth in you, taking the oversight of ths, not as compelled therevnto, but willingly after a godlie sorte, not for the desire of filthy lucre, but of a good mind: not as though yee were Lords of Gods heritage, but that yee may be examples vnto the flocke: as a gaine S. Paule in his first Epistle to Timothy. 1. Timothi. 1. thy first Chapiter saith: That a Bishop shoulde not be giuen to filthy lucre, and

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1. Cor. 1.

and as hee would not haue them to bee contentious, so he also would haue them in theyr teachinges, to vse a playne and orderly kinde of doctrine: In his first Epistle to the Corinthians and first Chapter hee sayth, Christ sent mee not to Preache the Gospell wth wylsedom of wordes, least the crosse of Christ should haue bene made of none effect, for God sayth I will destroy the wylsedom of the wise. Again in the sayd Epistle and second Chapter he sayth, my wordes and my preachinges was not in enticing wordes of mans wylsedom, but in playne euidence of the spirite and of power, that your sayth should not bee in the wylsedom of men, but in the power of God.

Galath. 1.

And as hee came not with intyng wordes of mans wylsedom, so dyd hee not preach to please men, for thus hee saith in the first Chapter to the Galathians, ow I lcke to please men? If I had hether to Couped to please men: I were not the seruau^t of Christ.

fourthly if the Preachers of the word of God desire to haue the Doctryne which they teach to bee accepted of men, they must frame theyr lguages accordyng to theyr doctrine

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doctrine, which thing if they doo not, they
 hearers may say vnto them as Isaac sayd Genesis. 27.
 vnto Iacob : Thy voyce is Iacobs voyce,
 but thy handes , are the handes of Esau :
 Of such dissemblers our Saviour Christ
 speaketh in the twenty three Chapter of
 Saynt Mathew : They (sayth he) saye
 but doo not : Such buylde the Temple of
 God wth the right hand of good doctrine,
 but put it downe agayne with the lefte
 hande of theyr euill liues , well be that
 knoweth the Fathers wyll and dooth it
 not , is wo^rthy to be beaten with many
 stripes.

So if the Ministers and Preachers of
 the worde of God enter into that sancty-
 on by sinister and corrupt meanes , as
 by freendship, kindred or for money, if they
 sleepe & loyter in their office, if they preache
 for promotions and lynnages , or to be-
 ter theyr eloquence or to please men ra-
 ther then to eueke the Church of Christ,
 or if they teache well and lyue euill, they
 hinder the free passage of the Gospell, and
 shall make account thereof before the
 Lord God, as it is the offyce of the Bishops
 and Ministers to preache the worde:
 So

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So it is the office of Magistrates, Rulers and gouernours of thys Realme to main-
taine the same with the sword, and to cor-
rect the offender. For they rightly cannot
be said to be rulers, which rule not, which
speake of the Law but vse it not. Such may
be likened to S. George fighting with the
Dragon, but striketh not, to a man painted
on a wall, drawing a bowe, with an arrow
but shooteth not, such haue the worke of the
Lord in hand but execute it not: considering
not what the Lorde hath sayde by his Pro-
phet Jeremy, Cursed bee hee that dooth the
worke of the Lord negligently.

Jeremi 48.

The Rulers therefore ought not onelie
to make good Lawes for the setting forth
of Gods worde, but also diligentlie to see,
that such wholesome Lawes be obserued, and
kept, as did good Ezechias, Iosias and others,
we haue in this Land a lawe made, that
euerie subiect that is able, should come vnto
the Church to heare Gods worde read and
preached, and to haue the Sacraments mi-
nistred vnto them, but how it is kept of
some people in some countries: it is known
You will peradventure say, that the bishops
be in fault, if this lawe be not kept, I grant
there may bee some fault founde in them,
touching

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touching this matter: but what and y^e party be to mighty for y^e bishop to deale with, it seemeth that the papists were very bolde, well, it were good that the Magistrate and those y^e be in authoritie, should command such, yea, if it were a noble man, upon his allegiance to the Prince, to come to the church.

Augustine doth testifie that through the straight commandment of Theodosius the Emperour, his church of Hippo was delivered from the Donatists, and were brought vnto the truth by the preaching of the word of God: for as S. Paule saith, Faith cometh by hearing: and surely this is not only a great hindrance of the free passage of the Gospel, when men see the magistrates negligent in punishing of such transgressors of Gods lawes, and y^e princes, but also if they see and vnderstande that the rulers themselves, their familie, and household regard little the word of God.

Rom. 10

The thirde sorte of people that are to be blamed, for that y^e word of God is no more regarded in these our daies, be the common multitude. In the which number I may include, even the most excellent sorte of men, vntill such time as they faithfully embrace the word of God, and so be grafted into the bodie

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body of the Church.

Of all the creatures that God hath created, man against his maker hath bene found most vnthankfull, obstinate, rebellious and disobedient. Wherby hath bene sene not onely by the disobedience of our first parentes, but also in vs, so that we heareing as it were Gods voyce by his wordes, yet harden our hartes, cast off his yoke from vs, and forget the benefits that he hath bestowed vpon vs: of the which greuous offence, I meane of the contempt of his worde, the messengers of God Patriarches, Prophets, Euangelists, Apostles and ministers haue from time to time complained. Moses the seruant of God speaking of the peruerse nature of the people of his time, sayth vnto God. Lord they wil not beleene, nor harden to my voyce: and that which they did suspect would come to passe, others by experience found most true. For Esay sayeth. Lord who hath giuen credence vnto the thinges that we haue heard. Ely as complaineth vnto God that the childre of Israell had not onely forsaken his couenant but also killed his Prophets, and that hee onely was left aliue. The Prophet Ieremy saith that he taught the people of Iuda the

worde

Exo. 4.

Esa. 25.

Ieremi, 25

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worde of the Lord, xliiij. verses & that with
 great paines and trauell; for thus he saith
 vnto them, I haue risen by earnest prayer, I haue
 giue you warning in season, but you would
 not heare me. And againe he saith though the
 Lord hath sent his seruants, al the prophets
 vnto you: yet would you not obey: & yet
 would not incline your eares to heere.
 After the prophets God sent his only son in
 to the world: who was contemned of the rich
 hated of the mighty, & scorned of the learned:
 notwithstanding he gathered together the
 poore, refused not the blind, despised not the
 lame, forsaketh not the sinner, he abhor-
 reth not the penitent sinner, reiecteth not the
 mourning adulteresse, despised not the
 Cananite, refused not the customer, lothed
 not the Disciple that denied him; & therefore
 the miserable wretch flie vnto the merciful,
 the guilty to the favourable, the kinslane to the
 fountaine, the wanderer to the way, the sick
 to the physician, the lost sheepe to the shepherde
 the sinner to Jesus, which saueth people fro
 their sins, which Jesus although in corporal
 presence he is absent fro vs, yet hath he not
 left vs destitute of preachers and teachers,
 which cal his people to embrace, keepe, & obey
 his word, whereby they may be knowen to
 loue

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loue him, as is said in our text, if any man
loue me, he will keepe my word. But why
do not these covetous men say to themselves, for
whom do I prepare these buildings, lands
and farms, with þe losse of mine own soule?
I doubt whether I shall possesse or they en-
toy the to whom I bequeth them, or not, and
the rather may I so thinke, for that my con-
science beareth me witnesse, that they haue
beene euill gotten and euill kept, and there-
fore it is very likely they shalbe euill spent. I
know not whether mine heire wilbe a wise
man or a foole, whether he will spend that
riotously, which I haue gotten wickedly:
Why do they not acknowledge themselves
to be but men: and man is as grasse, and as
a flower of þe field, the grasse that wyther &
the flower decay, to be thowt. you þe goodly
minde, pray you with the Prophet Dauid,
and say, Encline my hearte O Lorde vnto
thy testimonies and not vnto couetousnes.
And surely this vice not onely draweth
men from the loue of Christ, and obedience
to his word in these dayes, but there is ioy-
ned with it, carnall pleasure, and fleshly de-
lights, which is such a snare that it holdeth
men that (delight therein,) so with captiuitie
that their hearts are with drawne from all
the

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the service of God, and obedience of his
word, and only set thereupon. These vices
are such hurtful harmes & miserable mis-
chiefes, to those that lewdly loue the, and
pleasantly practise them, that they drawe
them into damnation, except both speede-
ly and earnestly they repent. Will God
thinke you suffer these vices long unpuni-
shed: no, let vs thinke therefore that God
speaketh vnto vs after this manner and
saith. O you vnthankful sonnes of Adam,
how many things haue I to speake & iudg
of you: how often woulde I haue holpen
you and you wold not: you haue despised
all my counsels and broken all my com-
mandements, I haue therfore iust cause to
be angry with you, and to condemne you,
but I haue had compassion vpon you, I haue
sene your misery and decreed to help you,
I saue you wander in exile far from your
owne countrey, and therefore I came in
mine owne person from heauen to guide
you into the right way. I saw you scatte-
red in mountaines, and lye in hedges, yet
I sent my seruants to gather you together
who haue shewed you that all thinges are
prepared and made ready for you. Whys
my goodnes and loue towards you ought

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to alure you to come vnto me and loue me
But heerein I haue to burden and accuse
you, namely for your ingratitude, rebellio
and contempt of my word, you weye not
the benefites that I haue bestowed vppon
you, you keepe not my commandments,
you regard not my word, no; my Sacra-
ments, how you receiue thē, no; feare not
my wrath, you euill entreate my messen-
gers, you stifnecked & vncircumcised hearts
and cares, ye haue alwaies resisted the ho-
ly ghost, as your fathers did, so do you.

Thus we may see that there is nothing
that either soner moueth Gods wrath or
draweth vs into damnation, then contempt
of Gods grace offered vnto vs by his holye
word. We find in the holy scriptures, that
when the Jewes did forsake & contemne
the grace of the gospel first offered vnto thē
by Christ, God poured out his indignati-
on vpon them, saying vnto them. **Ser-**
pents, ye generation of vipers, how shall
ye escape the damnation of hel, againe, our
sanctour biddeth his Disciples shake theyr
dust of their fete as a witnesse against thē
it shalbe easier for them of y^e land of Sodom
& Gomora, in the day of iudgment then for
them. After the same maner he speaketh in
other

Math. 23.

Math. 10

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other places, threatening the Jewish people generally, and other Citties specially for y^e sayde offence. The men of Ninive, saith he shall rise in iudgment with this generall and condemne it, for they repented at the preaching of Ionas, and behold a greater then Ionas is here. The Quene of the South shal rise in iudgment with this generation & shall condemne it, for she came from the uttermost partes of the earth to heare the wisdome of Salomon, and behold a greater then Salomon is here. Againe in another place he saith, woe bee to thee, Chorazin, woe be to thee Bethsaida, for if the works which haue bene done in you, had bene done in Tyrus and Sydon, they had repented long agoe, in sackclothe and ashes. Neuerthelesse I say vnto you, it shalbe easier for Tyre and Sydon at the day of iudgment then for you.

By the which testimonies of holy scriptures and many others, we may not onely perceiue Gods wrath against the contemners of his word, but also that he keepeth our finnes still in remembraunce, if wee will not embrace and obey the same word in due season, which if we embrace wothely, and keepe obediently, we shal declare
our

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our selues according to our text, louers of Christ, if not, we shall shew our selues to be but dissembling Christians, & so moue him to take his precious Jewell of his holy word away from vs againe, and giue it to a nation which will bring forth fruit. God grant that our sinnes deserue not any such plague to fall vpon England.

The thyrd braunche setteth forth the vtility, profit and commodity which hapneth vnto them that rightly loue Christ and keepe hys word, namely, not onely that God the father wyll loue him, but also that the whole Trinity wyl come vnto him, and wyll dwell with him.

What thing more happy, what thing more pleasaunt, what thing more beautifull can happen vnto vs miserable men, then to bee so much in the fauoure of God, y^e we may be beloned of him, which thing is not onely promised vnto vs, if we loue him and keepe his word, but he also farther promiseteth, saying: and wee will come vnto him, in which wordes hee speaketh after the manner of men, he cometh vnto vs when he declareth and offereth his grace and fauour vnto vs, and hee may bee sayde to goe from vs when he taketh hys grace and fauour from vs, so that it may be rightly said, that God is with his people by power,

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power, by grace, and by his holy spirite, by
meanes whereof, his people be not only in
safety, from theyr bodely and gostly ene-
mies, but also are led daily forwarde to-
wards his everlasting kingdome. Lastly
he addeth these words, and we will dwell
with him, in which words he promiseth a
continuance of his grace, so that those that
are saythfull, may rightly be said to be the
Temple of God, according to that saying
of S. Paule, speaking to the Godly, yee are
the temple of the living God, what good
thing can bee wanting to them that haue
God alwaies present with them, and as it
were to be their gift: for as S. Paule saith
if God be with vs, who shall be against vs, Rom. 8.
there we neede not feare the newe deuises
and practises of the Romanists and that
rabble which they daily deuise againste
England. Howe do men reioyce when it
pleaseth the prince or gouernour of y^e coun-
trei to come vnto them, to giue them good
countenaunce, and to speake cheerefully
vnto them? And contrariwise, howe pen-
sive and soyre are they when the Prince
frowneth on them, then they goe like as
they were halfe dead, but what is this ioy
of the receiuing of a mortall Prince to bee

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compared with the receiuing of the immor-
tal God? What is y^e frowning of such
a Prince to be compared with the anger
of the Prince of princes. Let vs therefore
prepare and make ready our mindes and
inwarde parts with all kinde of spirituall
furniture, to the receiuing of this guest, he
is receiued by faith, he is receiued & kept
by obedience to his word, by mortification
of the flesh, and by vertuous living. But
where shall wee haue such to receiue and
entertain such a worthy personage, where
is that noble man obedient vnto Gods
word become? where is that Lady mortifi-
cation of the flesh to be found? where is
that worthy Gentleman vber, vertuous
living to be sought? what be they? none of
all these to be found? yes, or els God so?
bid, but they are to sewe God he knoweth
but think you that this Prince will tarry
in that place, or with that people or country
where in steed of obedience, he findeth dis-
obedience, in steede of mortification of the
flesh he findeth carnal concupiscence, and in
steede of vertuous living, hee findeth vice
and wickednes, no, he wil away thence, he
wil not tary there, searche & examine your
selues inwardly, you that feare God, whe-
ther

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ther your inward parts be swept & clenſed from ſin and wickednes, ſit to receiue the holy ghoſt, for the ſpirite is the ſcale wherewith God marketh them that be his, this is the comforter which ſhall teache vs all things that Chriſt hath ſayd vnto vs, this is that ſpirite by the which we are adop- ted into the inheritance of the eternal life, which certifieth our ſpirites that wee are the ſonnes of God. This is the ioyful comforter of our hearts and mindes, whereby we may cry Abba father, this is he y^e diſcended vpon Chriſt in likenes of a Dove, and vpon the Apoſtles like fyre tongues, this is he by whom our mindes are ſtirred vp to holy meditations, our bodies made the Temple of God, and our tongues fitte instruments to ſet forth his prayſe, finally this is that ſpirit whereby wee are moued to loue Chriſt, to forſake this world, to embrace and keepe Gods worde, and to craue to be in the euerlaſting kingdome of God, purchaſed for vs by y^e only blood of Chriſt to the which Jeſus Chriſt with the father and the ſaid holy ſpirit, be all loue, prayſe, honour, and glory for euer and euer. Amen.

FINIS.

Virtus ſpirat in altum.